OL. XV

SUMMER 1959

The MINISTER'S QUARTERLY

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Issued In the Interest of The Parish Ministry

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VOL. XV

SUMMER 19

THE MINISTER'S QUARTERL

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the editor's page

Do You Keep Old Issues of the QUARTERLY?

In our effort to bind up a complete file of the MINISTER'S QUARTERLY we find to our amazement that there are two issues which we do not have in our files. If any reader has a copy of the February 1952 issue or one of the May 1953 issue and would be willing to contribute it to us we would gladly give that reader an additional year's subscription in return for it. How about rummaging around in that corner of the study where such things are saved?

Hats Off!

We were glad to read in a New York newspaper recently that our poetry editor, Arnold M. Kenseth, was recently awarded a prize of $100 for religious verse. We knew he had it in him.

The QUARTERLY Forum

This new department of the QUARTERLY had a good response as will be evident to you as you read the comments which were forthcoming in response to the last issue. We invite you to comment on the articles—or on the letters—as you are moved to express yourself. Please be brief. Often because of limitation of space we are forced to cut letters drastically, a necessity which pleases us no more than it pleases the writers. Also, please be sure that what you say is germaine to the points raised and sheds new light on the subject.

THE MINISTER'S QUARTERLY Expands its Field

By votes of the Commission on the Ministry of the General Council of the Congregational Christian Churches and of the Joint Commission on Church and Ministry of the General Synod of the United Church of Christ the QUARTERLY will be offered to E and R ministers (as well as to its regular subscribers) beginning with the fall issue. A new editorial board has been elected with members from both Congregational Christian and Evangelical and Reformed constituencies. It is expected that this step will strengthen the QUARTERLY both as to content and circulation. It will also provide an added opportunity for the ministers of both communions to learn to know one another better than they now do.

Have You Renewed Your Subscription for This Year?

The response to the appeal for subscriptions sent out last winter has been encouraging indeed. This is just a reminder to those who may have forgotten to send in their dollars that renewals are still being received. The rate is one dollar per year, and where can you get more for a dollar in this age of inflation?

THE QUARTERLY FORUM

Dear Editor:

The time is ripe for a new policy for THE MINISTER'S QUARTERLY! In choosing an editor it is important that you consider the remarkable opportunity the journal presents for the tutelage of young and inexperienced ministers; I believe it can be useful too in the endless (and sometimes frustrating) task of educating the laymen of the church in their relationship to their pastors. With these thoughts in mind I apply for the position of Editor. It is my humble conviction that, if you are hasty in filling the position, you are likely to choose a less worthy person—perhaps indeed one with 'advanced' ideas or with the wrong notion of the ministry altogether. That you may have an illustration of my views (the product of years of valuable experience in churches) I offer the following material. It might be thought of as a little editorial offering encouragement to pastors in their dealings with laymen and committees.

Fellow Pastors:

Has it occurred to you that we, chosen by God to lead His people, are engaged in the world's most misunderstood and under-rated profession? I do not refer simply to the fact, apparent to all of us, that we are underpaid and are forced to play 'second fiddle' in civic affairs, where once we were the acknowledged leaders, standing out clearly, wielding our deserved spiritual and even political power, guiding and in large measure controlling the development of the community. It is late to lament the loss of that position though we should never tire of struggling to regain it.

No, I speak of a different matter: it is no longer taken for granted that we *know by virtue of our calling,* how to govern our own lives. The dignity of our profession is casually ignored. It seems sometimes as if we should offer explanation for the way we do things, even have to say it, in the management of co mittees in our own churches. It is a m ter of deep distress that we are made feel or appear apologetic. Consider w happened to me just the other even and you will be warned what to be p pared for, if your own flock has not ready gone so far astray as mine seem have done. The Chairman of a commi had sent out a call for a meeting; we conferred about the time, but his man showed that he evidently thought that cause he had polled the committee should be expected to meet at *their* c venience. (Just *who* is the head of church? I felt like asking.) I deeme important not to display an attitude subservience so it was rather fortu that, dinner being delayed a little, having enjoyed a little time with my f ily, I made a late though unhurried pearance.

It is a shocking illustration of the cline of respect for the clergy that t was a general bantering study of watc Without a word I was able to show group of housewives and tradesmen little I thought of that! The open prayer gave me a further opportunit call subtle attention to the whole ma of pastor-congregation relationships think all of us can properly employ ther than we do this advantage right given us—in pulpit, as presiding of and indeed at table.

The next morning I had a telep call from the chairman, certainly a wo and hard-working fellow, though of tact and thoughtfulness, as you will He had put in some calls during his co break, rang me up when I was ha through breakfast, and expected me t quite keen about the information he gathered, and alert to go right at business we had decided upon the n before. Why do not people realize when a clergyman has had to go ou

a meeting in the evening, in the midst of a busy week and shouldering, in all humility and dedication, great responsibilities, he is understandably tired? Laymen are so unable to appreciate how busy we are, though I certainly try conscientiously to tell them. But, after all, they have not been called, but are only amateur 'church-workers', and with patience we must faithfully work on the problem. We owe it to them; properly trained they can be of genuine help and sometimes can be assigned real responsibilities. Nevertheless, it is your Christian responsibility to make quite clear, early in your pastorate, that God has called *you* to speak to the human situation and that you would not be ordained to this calling if you were not quite specially gifted in judgment and the management of human affairs.

* * *

There are other, similar, matters on my mind. An outspoken, intelligent leadership is called for and only an older, more experienced person should be given the position of Editor. If I do not hear from you I shall know that an appointment has not been made and shall apply again, with another and perhaps more persuasive example of my editorializing ability and intent.

Yours, faithfully,

THE REV.
DR. MEREDITH Q. WILLOUGHBY

Lest there be any misunderstanding, we hasten to note that Dr. Willoughby's name does not appear in the Year Book!

Message for American Congregationalists

Meredith, N. H.

Dear Editor:

Arthur Rouner, writing in the winter number of the QUARTERLY betrays a feeling of inferiority to Europe. Impressed by the activity of the Spirit among the British at the International Congregational Conference at Hartford last summer, he suggested that we have much to learn from the faith of the mother country in its practice of Congregationalism.

I agree. Surely in many ways the Spirit leads the British into true Congregationalism. But they, on the other hand, could well benefit from watching the unique work of the Holy Spirit in the denomination in this country.

I would question Mr. Rouner's conclusions about British Congregationalism as not being representative. Like him, I have no statistics, only impressions from a year spent there.

From my observation, necessarily limited, it seems to me that American Congregational churches are as much, if not more, the voice of the whole people than are British churches. Our worship and our meetings are, on the whole, better attended. And we, too, trust the people and expect God's presence in our meetings and in our lives.

I would even go on record as saying that our churches are more effective in the proclamation of the gospel of Jesus Christ in all its varied aspects. Methdology can be an impediment if it becomes an end in itself, but our typically American methodism (with a small "m") in the churches has been a valuable help in making the full force of the gospel felt in the community and in individual lives.

Let's not decry organization simply to prove we have read William Whyte. Spontaniety is lost, say some, when friendliness is organized, evangelism is organized, mission work, community service, church operation is organized. The Holy Spirit, let us remember, was first manifest to a group who were then given the power to work together for a purpose. When the greeter welcomes me as I walk into a strange meeting house for Sunday worship, I feel welcome, despite the fact that I know that he's there because it's his turn. It may be that the Holy Spirit is trying to tell us that we cannot and should not rely on spontaneity alone.

A democratic (i.e., congregational) type of church polity is not necessarily

more effective, or even more democratic, when the whole group makes all the decisions. To draw a secular comparison, town meetings as they are conducted in New England result as often in a tribute to eloquence as they do in sound decision and effective action. The whole church is not always in a position to make the best kind of fiscal or ecclesiastical judgments.

The real effort that goes into policy-making in our churches is done at committee level, and not by the whole church. Does this make our churches any less congregational? Certainly not, if our committees have a sense of acting for the whole church. Representative democracy is still democracy, and can be as real an agent of the Holy Spirit as the church meeting. The living water of the Spirit flows through other than congregational plumbing.

The Holy Spirit can be manifest just as well, and often better, in the hard detail work done by American Congregational committees as it can in the church meeting polity of British Congregationalists.

I, for one, am tired of those in our midst, including the Committee to Continue etc., who either shout for a return to "true" Congregationalism, or point to its more effective use in other lands. There is no such thing as "true" Congregationalism. The genius of our fellowship is that it has always been able to remain flexible, to bend with new insights and understandings and conditions, and at no point either in time or circumstance become rigidly fixed and unchangeable.

When Mr. Rouner challenges us to go back to the earlier practice of frequent church meetings so that together we might listen for the word of the Spirit, I wonder if he isn't squelching the demand of the Spirit upon us to move into new directions of church polity and the Christian life. Perhaps the Holy Spirit is speaking to American Congregationalists, too, in the very act of our deviating from traditional polity. Perhaps He was eve speaking to Mr. Rouner, though indi tinctly, when he saw at Hartford a ne lease on life for American Congregatio alism.

RALPH C. COLE

The End of an Ism

Wichita 12, Kans

Dear Editor:

Just before I read "The End of A Ism" by John R. Scotford, I was doi some reading in the little book by Alb Peel about Congregational martyrs. occurs to me that the covenant of t London church which had as pastor martyr Richard Fitz, gives support Scotford's viewpoint.

A member began by stating, "I h now joined myself to the Church Christ." This expresses a sense of the p ticularity of the church and the const initiative of Christ in leading the chu to the task at hand, which is opposite an Ism with its traditions and bind definitions.

A member continued, "I have yiel myself subject to the discipline of G Word . . . which if I should now ag forsake and join myself with the tr tioners, I should then forsake the un wherein I am knit with the body Christ." This expresses a preference the Bible as against historic charters, forms, manuals of discipline and the as a guide to churchmanship. Chur which insistently renew Bible study not really be denominations in Scotfo sense; the living Word doesn't care t any Ism.

The real continuity running from R ard Fitz to us is a few shared ideas manners by which we have resisted, sought to surpass, all Isms in the Chu

GEORGE K. DRE

St. Johnsville, N. Y.

Dear Editor:

Lawrence Grumman's article outlives and outthinks that of John Scotford so signally as to reassure me that every "advance" promised by the merger is, and thus always has been, in our Congregational Christian churches and that our distinctions will disappear in the United Church.

While "Congregational churches" may "have never had a theology of their own," they have always had convictions of their own on a Biblical theology. When John Robinson expected more light to spring out of the Word, it was not to the Reformed Confessions that he looked but to new gathered churches of people joined in covenant under the sole Headship of Christ and thirled to the Scriptures.

The beautiful testimony proposed for the United Church is no less creedal than the Apostles Creed or Augsburg Confession and will no less discourage the personal development by each member of his own belief.

Finally and fundamentally, as a cursory reading of the Savoy Declaration of 1658 or of Rev. Hugo Pruter's *Theology of Congregationalism* reveals, the Baptists excel us in following the "Congregational Way" in anything near its purity of a people who, church by church, covenant to serve God and observe the sacraments under the immediate headship of Jesus Christ from private and congregational study of, and meditation together on, the Bible. This piety of soul liberty is slow, elemental, and tough because it means thinking and praying one's faith from the ground up. Vagaries and schism result from incomplete sight of the Word or slight of Christ. But sincere fellowship of the churches practicing this Way to the Truth of God in Jesus will let none fall out of His Church.

Looking forward to seeing other parish ministers' comments on these presentations as well as the other features that make THE QUARTERLY the best piece of mail that comes in on its day of delivery.

DONALD B. HOWARD
Chicago, Ill.

Dear Editor:

Dr. Scotford appears to make a most convincing case for Congregationalism. He says we have a "genius" and "a contribution to make to American Protestantism," and pays tribute to "our ability to adapt ourselves to varying circumstances." That which our Pilgrim Fathers wrought "has stood test of over three centuries." Our churches met the responsibility arising out of the western surge of settlement: "this is a noble story which has never been fully told." Our churches have met the situation brought about by recent problems by finding "effective ways of helping one another," and "there is reason to believe that we have done more of a pioneering job in this area than has commonly been recognized."

Dr. Scotford follows these recitals by the statement of his thesis that "just as Congregationalists we were never much of a success." How, pray tell, could we have achieved these worthy purposes better—if at all—if we had been something other than "Congregationalists?" Could we have achieved them as Methodists, Episcopalians, Presbyterians or Lutherans, or something else? The most I can gather is that "we have never been able to work up much denominational zeal" after the pattern of the several denominations named by him. Heretofore I had been led to believe that this was rather a virtue than otherwise, and I gather that as to the United Church of Christ there will be deemphasis of denominationalism in the interest of virtue. I would not regard failure "to work up much denominational zeal" as a convincing reason for merging Congregationalism into a corporate ecclesiastical structure, of which there are already plenty.

PALMER D. EDMUNDS

First Conregational Church
Indianapolis

Dear Editor:

I write to disagree with the thesis proposed by John R. Scotford, "The End of An Ism." Indeed, his conclusion seems to contradict his own statement. To my mind fulfillment does not represent an end as much as it does an extension. Congregationalism within the United Church of Christ will not be dead, it will simply be living a richer and fuller life.

I specifically challenge two statements. First, this one, "The plain truth is that Congregational Churches have never had a theology of their own." If by that he means a formal body of doctrine binding on every member, we will, of course, agree. I think, however, that a good case can be made for the existence of a distinct Congregational theology. On the occasion of the dedication of our church here in Indianapolis, Fred Hoskins made this valuable observation.

> "There has been a slip somewhere, else intelligent persons, many of them members, could never get the impression that no particular faith or body of belief is required of those who belong to the Congregational Christian Churches. It is true that our churches generally do not require subscription to one of the historic creedal statements as a test of membership. But it is also true that Congregationalists have been about the most prolific of all religious bodies in the writing of creeds. It is also true that at the very heart of every Congregational Christian Church is one of the most audacious creeds of them all. It is the covenant. The whole covenant idea is creed, is faith and belief of an extremely substantive kind."

Behind the covenant of the local church stands a very definite affirmation about God as Creator, Redeemer, Sustainer, and Lord, and a definite proclamation about man as one who possesses free will and is bound to recognize the priorities of God.

I would secondly challenge his undervaluation of our form of organization. Mr. Scotford interprets local autonomy primarily in terms of self government. This is certainly part of local autonomy. But I believe there is a more important side to this coin, namely, local initiative. Behind local autonomy stands the affirmation that wherever two or three are gathered together in the name of Christ, there the church exists, there the catholic church becomes particularized at a particular place at a particular time. More important than the freedom of self government is the freedom to be the church in this particular place "without tarrying for 'ain." This aspect of the Congregational way will be increasingly important in an age when the individual is increasingly the prey of manipulators in a mass society. The article by Lawrence Grumman accents this quite well.

I for one hail the United Church of Christ as offering a next step in the destiny of Congregationalism. Any uniting of the churches must include freedom, initiative, diversity. Congregationalism is well suited to supply these ingredients. That term 'organic union' has been greatly misused. A good many interpret such union in terms of a complete oneness in terms of doctrine and worship. I should rather think of it as the union of organisms. It appears that the United Church will provide just such a unity while preserving diversity and a wide range of local initiative. In this city we have a United Church Ministerial Association. I am much pleased at the way our backgrounds have a way of rubbing off on one another.

The United Church of Christ will not be a grave yard for Congregationalism, it will be a new vehicle within which Congregationalism will be a contributing force.

ARTHUR H. KOLSTI

WHY I'M LEAVING THE PARISH MINISTRY

by WARD A. KNIGHTS*

Not every minister's wife is able to live in a glass bowl.

THE TITLE OF this article might suggest that I've become 'fed-up' with the ministry and was leaving for secular pursuits. Actually this is not the case. But I am leaving the 'parish' ministry to enter the 'chaplaincy' ministry. At the end of the summer I will be leaving my present parish for institutional chaplaincy work.

Why am I leaving the parish ministry? It has been interesting to analyze my reasons for doing so and to reflect on what is involved. Not all my reasons are good ones but I like to think the good ones overshadow the bad ones.

For one thing I won't have to feel any longer that I'm responsible for raising my own salary. How many times in the eight years I have been serving parishes in Massachusetts have I hesitated to speak the message that was on my heart for fear that someone might not increase their pledge to the church and hence I wouldn't get that raise! (Actually I got my first raise in salary this year, the first in eight years. Maybe this says something.) Not only this but I suddenly find myself ready to ascend from the low salary bracket to the high salary bracket (seen from the point of view of church salaries).

Then there is the matter of prestige. Suddenly you find yourself about to become a member of a professional team with a more or less clearly defined role. What a change from those years of desperately trying to define your role and your relationship to the other professional men in your town!

Then what parish minister has not longed for the time when he could devote more time to pastoral work, to religious counseling, the conduct of worship, and the leading of religious discussion groups? Instead he has found himself cast as an administrator, fund-raiser, and the communities' "all-around-man," with a relatively small time spent each week on those functions he really feels called to perform. The institutional chaplaincy was perhaps rightly described in the January 1959 issues of *Guide Lines,* the publication of the Massachusetts Council of Churches, as being the modern missionary field. As a specialist among specialists, the chaplain spends most of his time in religious ministries. What minister could resist such an opportunity!

I do not hesitate to say that I enter institutional chaplaincy work for personal reasons. For one thing I think it will give my family more of a chance to experience a 'normal' existence. Let's face it, not every minister's wife is able to live in that glass bowl. Not all children of the manse like to be kissed by all the spinsters of the church. Not only may the 'glass bowl' atmosphere prove to be difficult it may actually lead to mental breakdown for some. This was the experience within my family. The institutional chaplaincy offers a legitimate way out. (Remember I said I was going to tell you my reasons,—good and bad.)

Also I think I am entering this new work because I have adequately prepared for it. There is a need, it is very real. One of the problems was finding the need, but this was difficult only because the field is so relatively new that there has not been time for coordination to come about in placement. But after four quarters of 'clinical' and my Master's degree in the field, I think I'm ready.

Then the institutional chaplain lives on a frontier. The relatively new role of

*Mr. Knights is minister in Medford, Mass.

the chaplain leaves much room for real 'adventuring' in ways of making religion real to people, he is less beset with the hindrance which said: "but the previous man did it this way."

The strongest reason, perhaps, that I'm entering institutional chaplaincy work is that I feel called, the same call that I experienced to the parish ministry. I saw a need which was not being met, the church felt I could meet that need. O again I see that need, and the semin and clinical training 'officials' tell m can meet the need.

So that's my story, or at least part it, not dressed up at all, but just set fore you as I actually experience That's why I'm leaving the parish mi try.

THE WHEAT SPIKE*

LOOK AT THE subtle sign which the fingers of the wind
make as they agitate the stalk which bows down and rises up
in a rhythmical virtue of movement.
With the golden brush of the flower of the wheat spike
they trace upon the blue cloth of the firmament
the immortal mystery of the divine earth,
and the soul of things that gives its sacrament
in an interminable morning freshness.

For in the peace of the field the face of God appears.
From the flowered urns a mystical incense perfumes the
vast altar where triumphs his blue smile.

Still green and covered with flowers stand the timber,
Under its branches full of love grazes the lamb
and in the golden-bright wheat spike sleeps the mass.

*A literal translation of the poem, la espiga. (The Wheat Spike) written by the Nicaraguan poet, R Dario (1867-1916). The translator is Dr. Ernest A. Johnson, a member of the Department of Ro Languages at Amherst College, Amherst, Mass.

OUR FLEETING PASTORATES

by JOHN C. DEBOER*

MANY OF MY METHODIST friends from smaller churches have complained that their ministers don't stay in one parish long enough. "After three or four years," they say, "just when you're getting to know them, a new minister is sent."

I had always assumed that in our free churches, where a minister is free to accept or reject a call to another parish, the average pastorate would be considerably longer—between five and ten years—with pastorates of more than ten or less than five years being the exception. Suspecting recently that this might not be true, I gathered some figures from recent copies of *Advance* and the *Yearbook of the Congregational Christian Churches* and made some startling discoveries.

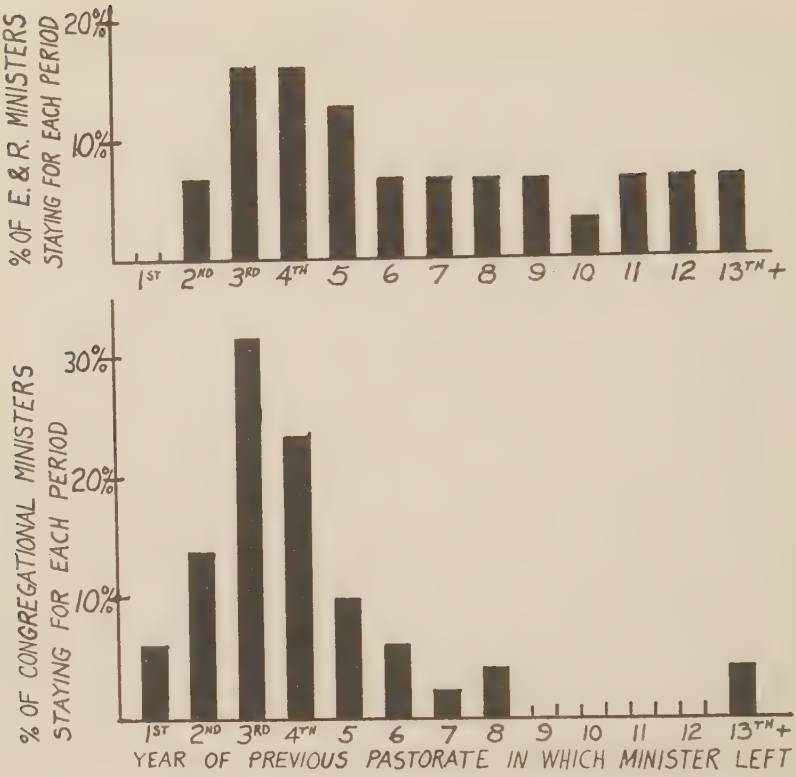
More than three out of five (62%) of all Congregational Christian ministers who accepted calls to new churches during the first half of 1958 had served their churches *less than four years.* Furthermore, more ministers left for new parishes during their third year of service than during any other year.

Through the help of Sheldon E. Mackey, Secretary of the Evangelical and Reformed Church, I gathered similar figures for that branch of the United Church and found that pastorates average longer. Only about two out of five (39%) E & R pastors accepted calls to new charges before serving four years during the first three months of 1958, and a much greater percentage had remained to serve for extended pastorates. But here again more pastors left during their third or fourth years than any other. 23% of the E & R ministers studied had served ten or more years, while only 8% of the C-C ministers had done so.

The figures gathered for the 105 Congregational-Christian ministers accepting calls during the first six months of 1958 and the 31 E & R ministers changing parishes during the first three months of 1958 are summarized in the following table:

NO. OF YEARS IN PREVIOUS PARISH	PER CENT OF C-C MINISTERS	PER CENT OF E & R MINISTERS
Up to 4 years	61.8%	38.7%
4 to 10 years	30.6%	38.6%
10 years or more	7.6%	22.7%

*Mr. DeBoer is minister in Maple Shade, N. J.


% OF E. & R. MINISTERS STAYING FOR EACH PERIOD
20%
10%
1ST 2ND 3RD 4TH 5 6 7 8 9 10 11 12 13TH+
% OF CONGREGATIONAL MINISTERS STAYING FOR EACH PERIOD
30%
20%
10%
1ST 2ND 3RD 4TH 5 6 7 8 9 10 11 12 13TH+
YEAR OF PREVIOUS PASTORATE IN WHICH MINISTER LEFT

The above figures indicate that short pastorates are the rule rather than the exception in churches of the United Church of Christ, particularly in the Congregational Christian fellowship.

This trend is verified by noting in the 1957 Congregational Christian *Yearbook* how long ministers currently serving churches had been where they were. I picked four Conferences which represent the New England, Middle Atlantic, mid-western and far-western areas of the Church: Connecticut, Pennsylvania, Nebraska and Northern California. I found that on the average *two-thirds of churches had ministers who had b with them less than four years at the of 1957!*

Thinking that these short pasto might be a fairly recent developme checked the yearbooks 25 and 50 y ago and found that this was not so years ago long pastorates were actu scarcer, on the average, than now. 1906 almost 80% of the churches ministers who had been with them than four years.

TABLE SHOWING PROPORTION OF CHURCHES IN EACH CONFERENCE HAVING HAD SERVICES OF CURRENT MINISTER LESS THAN 4 YEARS

CONFERENCE	1906		1932		1957	
	NO. OF CHURCHES	PER CENT	NO. OF CHURCHES	PER CENT	NO. OF CHURCHES	PER CENT
Connecticut	306	60.0%	312	57.7%	310	67.1%
Pennsylavina	80	72.5%	75	52.0%	72	59.8%
Nebraska	140	91.0%	99	67.7%	107	72.0%
N. California	98	92.0%	93	81.7%	120	67.5%
AVERAGE		78.9%		64.8%		66.6%

WHAT ARE THE REASONS for these fleeting pastorates? Undoubtedly the pastoral committees of churches seeking ministers are partly responsible. As long as they wish to extend calls to ministers who have had a succession of short pastorates or who have been with their churches for short periods, the possibility of continued brief stays will remain. One might well wonder whether such committees really want the man they call to stay with *them* longer than he has elsewhere.

But much of the responsibility rests with the ministers who accept the calls. Some of their reasons are no doubt personal, some are financial. The personal factors have many aspects. It is easy for any pastor to serve well in a parish for one or two years. He hasn't made many mistakes yet. He is still in his "honeymoon period." He has not yet had to deal in a permanent way with the problems of hostility that often arise. A minister who had to weather a number of tension situations in the churches he served once said to me, "I've found that if a minister can live with a difficult situation for at least four years, things will then be easier beyond that point." Perhaps this is why so many of our ministers fail to stay beyond the fourth year.

The financial factors might seem to be even more important. Going to a new church frequently means a substantial salary increase, and the minister is faced with the tension between his role as a father of children for whom he would like to provide a college education and as a minister called of God to feed Christ's sheep. Then, too, younger ministers are apt to see themselves as being willing and able but unwanted at the age of 45—a result of the unfortunate desire of pastoral committees to call "a young man," under 40 if possible.

A look at the record of Congregational Christian ministers who actually accepted calls early in 1958, however, seems to indicate that these financial factors are not as important as they seem. One might expect that just about all of those who stayed less than three years would leave for a church with a larger membership and budget. This proved not to be the case for the small group of Congregational ministers studied. Almost half (42%) of those who left before three years went to churches which had a smaller membership and budget. (This does not include men who were previously associates or assistant ministers in large churches.)

Again, one might think that it's the younger men who have the short pastorates and the older ministers who have the long ones. On the contrary older ministers ordained more than 20 years ago had a slightly greater tendency to move than the men ordained less than 10 years ago. (57% of the former group moved in less than three years and only 50% of the latter group.)

So the personal factors would seem to loom larger in causing a minister to move than the financial factors.

How long, then, should a minister stay in a parish? Obviously there is no single, pat answer to fit the multitude of cases. It would certainly seem, however, that there is something wrong when as many as 62% of a denomination's ministers leave before having completed four years of service, and 41% leave before having completed three full years. A lot of education seems to be needed with pastoral committees seeking new pastors. A friend of mine seeking another church found that such a committee were asking themselves: "What's wrong with that man? Can't he get another church? He's been where he is over seven years!"

And ministers, too, need to reappraise their attitude to their calling. None of them, I venture to say, came into the ministry to make money or to "make a name" for themselves. Yet it is all too easy for them to judge their own and their fellow ministers' ability by the size of the churches served. This results in a restlessness which prevents a minister from concentrating fully on the task at hand. Ministers in our free churches need to be given a sense of security for their life ministries.

On the other hand we should not regard the fifteen or twenty year pastorate as the ideal. As the relationship between a pastor and parishioners progresses, there are bound to be a number of differences of opinion, a number of m takes on the part of both. The accumu tion of years of friction can cause t best of pastors to lose his effectiveness.

After sixty-five years in the minist twenty-eight of which were spent as D trict President of Lutheran Churches Ohio, Walter Schuette made this sta ment: "I have often advised pastors begin wondering about continuing in t same parish after they have shepherd it five years; to think of a transfer af ten years; and to consider this definite seriously, after fifteen years."

Different ministers have differ strong and weak points. Is it fair to d to any one generation growing up in church a variety of ministerial str points or to inflict upon it the same w points?

Whatever the answer may be for particular situation, it is obvious small Methodist churches are not the o ones with fleeting pastorates. Perh one fruit of the Union within United Church of Christ may be learning of a new spirit here on the of Congregational Christian laymen ministers from their Evangelical and formed brothers. But all of us might w ponder the necessity of giving the toral relationships within our churc more adequate time to ripen and br forth fruit than is now the case.

CALL BEFORE THE OFFERING

Before the morning offering let us reflect a moment on the past week.
Did you breathe deeply of the fresh morning air?
Did you feel the warm noonday sun?
Did you smell the sweet scent of wet autumn leaves?
These are God's gifts to you.
Are your gifts to God in proportion?

—Llewellyn M. Rowe, Jr.*

*This call was given by Mr. Rowe at Rollstone Church in Fitchburg, Mass. on Laymen's Sunday

SUBURBAN CHURCH ORGANIZATION AND THE PROPHETIC MINISTRY

by ERNEST A. RUETER*

The author writes: "This article is an attempt to demonstrate to suburban pastors how to make use of the worldly wisdom of management techniques in the service of God's love rather than as tools of human greed."

SUBURBAN PROTESTANT LEADERSHIP is quite upset with the situation it faces in the revival of religion-in-general. It is disturbing because we doubt whether the gospel can get across in such an atmosphere. The laymen want to hear comforting sermons. But we see that desire as part of the times from which laymen need to be redeemed. What way out is there to take?

As a class of people the clergy are sensitive to the social injustices of the day. It is very easy for us to pick up new ideas about group dynamics and organizational principles because we see in them opportunities to create more just relationships among the people of our congregation. Besides these resources there are the findings of psychology which have sharpened our understanding of personal needs and have left us disturbed unless we preach a relevant gospel. Are we not torn between these resources? On the one hand we make use of group dynamics and on the other hand we think in terms of personal analysis. On the one hand we guide people in social co-operativeness, but on the other hand we hunger for individual autonomy.

When this battle in our own souls is won we shall be able to be the pastors we ought to be. The healing of the gap within our own lives will come when we realize that our people and ourselves have been tempted to use our organization to balance our own personality deficiencies rather than as an expression of the love of God within us. Organization is to adults what "momism" is to the adolescent. Over-organization is a symptom of our individual loneliness.

Admittedly this analysis winds up on the existential side of the conflict in our souls. It is because in our own depths we have found the love of God from which no interpersonal relationship may separate us. Therefore, group dynamics and organizational principles are made subservient to our being possessed by the Almighty. As clergy we can find a new Christian autonomy and use the wisdom of the social scientists to set up relationships in our churches wherein others might be found by Him who is more real than the relationships.

The clergyman's role within his congregation becomes one of being a coach in all his functions. From the pulpit and from the chair he occupies on the Board he coaches the members and leaders of the congregation in both spiritual and social realities. Assuming this role there need be no chasm within his own soul, nor within the minds of the laymen when they consider the clergyman's role in its various parts.

WHAT FOLLOWS HERE is a list of suggestions for the pastor as he coaches his organization in just relationships wherein the love of God may become evident. There are five principles in all. They include:

1. Thinking ahead.
2. Explaining the work to be done.
3. Attaining unity while the work is in progress.
4. Keeping concerned for the success of each worker.

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5. Getting broad support for the project.

As these principles are presented it will become evident that what makes it difficult to have true love and justice within organizations is the actual psychological limitation of the persons involved. Pastors must develop sharp eyes for these limitations within themselves and in others, seeking always the more fruitful procedure, rather than letting people adjust the organization to their personality limitations. The congregation can hear quite clearly from a pastor, if he will but say it, that organization is only a tool of expressing God-among-us, or a preparation for finding God-among-us.

To begin with, in coaching leaders in the church, the first requirement is to get them to think ahead. A pastor who is a coach in his organization ought to be able to sit down with any leader and help him grasp the complete situation over which he has charge. It is done by figuring out where this leader's group should be or go, where they are now in relation to that goal, and what steps need to be taken to get there. This assumes, of course, that the leader is personally convinced of the purpose of the group. The pastor as coach needs to be very sensitive at this point.

It will be found that failure of lay leaders comes at the point that they are not personally convinced of the purpose of the work they are doing.

Where there is a sense of purpose in the heart of the leader the pastor will note the way in which he makes good use of the space and time available to work with his group. Purposefulness enables him to think creatively ahead of time, to project himself into the situation where the project or program is to take place. He is able to figure out independently how to use the furniture and equipment, how many persons will be needed. Above all he will allow himself enough time to line up all of these things and persons.

The second requirement for a g leader is that he be able to explain w he has thought out ahead of time others. A good leader can explain purpose to his followers and also exp all the details necessary to carry out purpose. He will realize that the det make no sense, however, if the purp is not explained first. After the expla tion he may well ask the assemb group: "Does it look as if we hav complete picture?" This question is invitation to the members of the ass bled group to think. Therefore, he wait for a response, letting moments silence pass, rather than filling the with words. If the presentation is s ciently polarizing to the minds of group, the silence will be broken someone's thoughtful response.

The members of the group will facts of their own which will be use the leader to broaden the picture he presented. Questions will also arise garding details of the program or pro Such questions will show that the pe are beginning to commit themse They are ready to be asked to take work on. By further informal discus at that point the leader will be abl tell whether the enlisted worker u stands his job thoroughly. This u standing should include the time work is expected to be completed, as as the time the job should get start order to be finished on time.

Failure will arise in organizat work when leaders cannot sit dow the same level with group members potential workers, and enter into an est interchange. Individual leaders have some subjective fears of ta with other persons as equals. They have aspired to office and shrewdly an election in order to be exalted think more highly of themselves they ought to think. In such a cas pastor-coach should still work to proper procedures. This can be do evaluation sessions in which the simply asks: "What went wrong?"

ers who know the criteria by which the pastor judges the work will be able to put their fingers on the point. Here the pastor becomes a spiritual counsellor sweating through many rationalizations. Rather than facing his fear of people, a leader may simply want to write out his order for the workers and say, "If they don't follow these, they can lump it." Or the leader will try to have followers take jobs before they are thoroughly explained, and the new worker will become angry as he finds later that his job amounts to more than he thought he agreed upon. Or a fearful leader will try to nominate or elect a person to a job without first contacting him.

When a pastor is not aware of these rationalizations and his dual role of organizational coach and spiritual coach he will find himself trapped by his workers. Being afraid to talk with one another, they will get him to assume the position of being a referee between one side and the other. His own standing will be greatly lowered not only in the eyes of his workers, but also in his own eyes as he sees that his task is to protect his grown-up laymen from one another. A pastor has to be firm with himself in what is expected of himself and also in the quality of behavior of the members toward one another.

THE THIRD REQUIREMENT for a good leader is that he attain unity among his workers as they carry out the program in any given period of time. It is well for a leader to make a check list reminding himself to get back to the workers at different times to see how they are coming along. He should give every opportunity to the worker to express whether or not he still sees eye to eye with the original purpose and details. Extremely helpful at this point is the writing out, duplication and distribution of all jobs to all workers. When confused they have the agreed upon job descriptions to read again rather than bothering the leader. A worker who talks rather than thinks things out will be encouraged to do some private problem solving if he has all the job descriptions in front of him rather than bothering his leader again. The leader fulfills his function by getting each worker to understand not only his own job, but also the jobs of the other persons.

THE FOURTH REQUIREMENT of a leader is that he keep concerned about his workers down to the last minute. It follows from the third requirement above. Both of these requirements show us that the good church leader is first of all project centered but must become worker centered as time goes on. Indeed, his project becomes an opportunity for all of his workers to grow because he treats them justly and expects the same response. When the details and purpose were explained, a time was agreed upon when the worker should start his job in order to finish it on time. An effective leader will make use of this list by phoning each worker a day or so ahead of the moment the worker should get started so that last minute questions can be cleared up. At such a moment the worker may be immobilized by fears; objective conversation will help release his energies again to effective action. If this time of checking back is only a reminder to a person to get busy, it may be an insult. Genuine concern for the person's success has to be evident.

THE FINAL REQUIREMENT of a good leader is that he must get support for his program. Support is found in the available resources in a church organization. Again it is a matter of the leader personally deciding to take advantage of the resources. The resources include the church's agreed upon objectives, the pastor, the Official Board, and the channels of publicity.

First, with regard to the objectives of

the church, support can be found insofar as the leader's program seeks to express them from the first instance. The source of these objectives is manifold, but above all they have been previously agreed upon and written out for all concerned. Denominational resolutions are only a part of the objective for they must be made effective in each local situation. Their value should not be over estimated. The tone the pastor has in referring to them will determine how the congregation responds to them. Denominational objectives can become an evidence of the bond among all local churches. Rather than forcing them on the congregation, the pastor's chief concern should be to get his leading laymen to serve on denominational committees and to attend conferences. They will participate in the work of writing resolutions, etc., and carry their own weight in the local church. Churches need to have respect for these delegates.

Secondly, the leader needs to use the resources of the pastor, not so much by way of what the pastor can do for the leader in giving him advice, but by way of publicity. Too often pastors do not know what is going on in some groups and are embarrassed when asked openly. It is up to the leader to tell the pastor what is happening so that he may speak to others intelligently when the opportunities present themselves.

Thirdly, support can be found through the Official Board. In fact, the Official Board should be the centralizing agency in the church as Dr. Gerald J. Jud suggests in "Strengthening the Bonds."* That system not only answers the problem of assimilation of members, but also leadership development and organizational harmony. From such a Board a leader can expect support or suggestions for any report that he may bring. If the Board makes suggestions on a report and sends the report back to committee for further work, it should also set the date when it will hear the rewritten report agai Where the Board has no connection wi the groups in the church and no repor are made the administrative burden fal on the pastor. The duties he fulfil largely amount to being an errand bo from one group to another. Being strong coach will mean that he will wo for an organization that brings peop together and he will also counsel wi people who are irrationally fearful facing one another.

Finally, support can be found throug publicity channels. Each group shou have its own reporter rather than expec ing a church editor or pastor to colle all the news. Perhaps the most importa person on a news letter staff is not t one who writes and arranges the new but the one who phones reporters aft meetings of their groups to see if the news story has been turned in. Also ea leader must see that publicity gets to t Sunday morning bulletin, the Sund School Superintendents, and on to t bulletin boards.

ALL OF THESE SUGGESTIONS come n with an eye to organizational efficienc but with an eye to developing love ar justice within a church. These ideas m be found, along with others, in goo books on management principles. The they are offered as ways of manipulati others in order to increase productivi and profit. But used within the chur for God's purposes these principles whi are despised for their manipulative ch acteristics become the system of jus in which love may become manifest.

The church is that fellowship in wh the Word is preached and the sacrame properly administered. Anything le than that within the church is a tool its hands to prepare the people for t reception of grace or else to prepare t training ground on which grace can acted out. Organizational principles wit in the church are meant just to serve th end. They are tools for the coach w

*Commission on Evangelism and Devotional Life of the Congregational-Christian Churches, New York. 1954.

finds in them ways to balance love and justice. They are not standards by which workers and leaders are accepted or rejected. They are guides to chip away rationalizations and help new life come to pass.

As the pastor leads the central core of his membership in ways of righteousness to the throne of grace he will not have to preach comfort and peace all of the time. Rather he can preach in witness to the kind of growth he has seen take place behind the scenes, not by naming parishioners, but by finding analogies in the lives of those who would wrestle with angels in all ages. He will not have to preach judgment which may be born more out of his own frustration with his suburbanites than out of the will of God. Rather from the pulpit he will be coach to the spiritual essence of those lives finding their first gasps at the new life in Christ. Like a mighty army will move the church of God.

THE CHAPLAINCY AS A VOCATION

by Russell T. Loesch*

"I was hungry and you gave me food, I was thirsty and you gave me drink, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came unto me."

The Chaplaincy is a very vital extension of the Christian Faith. It is the specialized ministry to groups of individuals who may be a part of the local parish, but for various reasons are separated from this situation by service in the military, hospitalization, or incarceration in a penal institution. Frequently these persons are without an adequate spiritual ministry because of the nature of their separation or the belief that the Gospel is only available in an organized church. It is our obligation to minister to these members of humanity as well as to those in the local church.

2,500,000 are military personnel serving within the Defense structure of our United States. With them are 2,000,000 dependents, wives and children. 600,000 military and 500,000 dependents are serving in some 60 countries around the world. The median age of these men and women serving in the military is between the ages of 18 and 25 thus constituting one of the greatest evangelistic challenges of our generation. Wherever these members of the military are serving, the Church must reach them through chaplains of all faiths whose military status is secondary to their role as spiritual leaders. Along with these in the military are the millions of individuals in hospitals, mental institutions, and penal institutions who need the spiritual supportive endeavors of the highest type of qualified ministry.

*Reprints of this article may be procured from Rev. Russell T. Loesch, Minister to Chaplains, 287 Fourth Avenue, New York 10, N. Y.

The Military Chaplaincy

A chaplain in the military is an ordained minister of a particular church or faith. He must meet the qualifications of the Church and of the Military. He is endorsed by the Church as their representative and is loaned by the Church to the Military to care for the spiritual life of the service personnel, both of his particular faith and also the personnel of other faiths. At present the quota is approximately one chaplain for each 150,000 communicant members of the various denominations.

The qualifications for the three military services are:

1. 120 hours of accredited college preparation.
2. 90 hours of accredited graduate theological preparation.
3. Must not have reached his 34th birthday before application.
4. Must be ordained and have had an adequate pastoral experience.
5. Must be able to meet the physical requirements of the military.
6. Must have the endorsement of his denomination (national).
7. Must be able to meet the governmental security requirements.

The normal tour of duty is for three years and includes a definite period of several weeks at a military chaplains' school prior to being ordered to a duty station. There is some opportunity for selecting the part of the country or foreign station, but the need for chaplains often comes first.

The Chaplain is commissioned as a first lieutenant in the Army or the Air Force and as Lieutenant Junior Grade in the Navy with the pay status of that rank. The Base pay for this grade is $259.36, subsistence $47.88, quarters allowance with dependents $85.50, and $68.40 without dependents per month. The initial uniform allowance is $300.

On the average military installation the pastoral opportunities are much the same as would apply in most local churches. There are church schools, Bible class Pastor's classes, Young People's orga zations, Men and Women's groups, wo ship services, preaching, and many oth activities comparable to the average pa torate. All of these are in a frame wo of mobility and adaptation, yet offer real opportunity for spiritual ministratio

Pre-Chaplaincy Seminary Opportunities

Each of the three military services ha a chaplain trainee program which offe some opportunity for preparation for t military chaplaincy. The seminarian m apply for commissioning any time duri or after his Junior year in seminary, can transfer from a ROTC organization which he belonged in college. He is co missioned as a second lieutenant in t Army or Air Force and an Ensign Pro tionary in the Navy. He is placed on Reserve status. There is little organiz training during this time except for t possibility of summer cruises or summ encampments. During this time he ca not act as a chaplain, but works with military chaplain. Between his Mid and Senior year in seminary he may given the opportunity of attending Cha lains' School on an active duty status th getting that requirement cleared if he planning on requesting active duty fo lowing his completion of the semina work and ordination. This trainee stat allows him to learn something of t military chaplaincy and its opportunit as well as to earn some money and poi toward his military status. Upon comp tion of seminary he can request comm sioning as a chaplain in the Reserves. will not be ordered to active duty un he tenders his own request.

Other Military Types of Chaplaincies

Veteran's Administration:

The qualifications for this specializ area are about the same as for the milita

chaplaincy. One who has had military service is usually given preferential consideration. There are few openings in this area at the present time, but there will be more in the years ahead. There are, at present, some 173 Veteran's Administration Hospitals of various types. They are now employing some 275 chaplains of various faiths.

Reserve and National Guard Chaplaincies:

These are chaplaincies usually near the location of one's home. They offer a limited opportunity to be with these reserve military units and to minister to a certain number of men who would not otherwise be reached. They offer a pay status for some forty drill periods a year, usually once a week for a couple of hours, and a two weeks summer encampment for which full active duty pay is provided. Members of these units would be called to active duty in the case of a national emergency.

Civil Air Patrol Chaplaincy:

As a related agency to the Air Force, the Civil Air Patrol has some 35,000 junior members between the ages of 15 and 18, and some 35,000 senior members above that age. These people have a definite organization of training and obligations. This group does something over 80 per cent of the civilian and military search and rescue work in this country. They have a very adequate radio network which covers the United States. Chaplains are authorized for each unit and have definite responsibilities and opportunities. There is no payment for any of the services of the Civil Air Patrol. The individuals use and fly their own planes and the only payment is for the gasoline used in actual search missions. The chaplains in these units are most enthusiastic about the impact of this ministry.

Institution Chaplaincy

Institutional Chaplaincy falls into two main categories.

1. *Hospital Chaplaincy:*

Since 1940 admissions to hospitals have risen from one million to twenty million per year. Of the total number of hospitals licensed to operate 6840 are registered.

Of this number
372 are Federal Hospitals.
5,087 are General Medical Hospitals.
593 are Neuro-psychiatric Hospitals.
420 are Tuberculosis Hospitals.
The remainder fall into varied categories.
The average daily patient load is 2,500,000.

In addition to the ministry provided by pastors, the majority of hospitals employ full time chaplains. The pay scale is quite adequate for the most part.

2. *Correctional Institutions:*

There are 28 Federal and 239 major State Institutions falling within this area along with numerous county, city and municipal institutions. The populations of these institutions is frequently over a million individuals a year. On the Federal level there are one or more chaplains employed by the Federal Bureau of Prisons for each prison. On the State level, 26 States have chaplains in their institutions. The average salary is around $6,000 with some fringe benefits.

The above institutions offer a real ministry to those in "crisis" situations and need fully qualified and trained ministers. There is an increasing concern for this large segment of our population who need the comfort and guidance of the Gospel over and above the provision of the local churches. With almost 25 percent of our population coming within the scope of this ministry each year we can no longer neglect meeting the needs of spiritual ministration to this group.

EXHIBIT

There are Debussy's skies and Van Gogh's skies
And God's skies: that is, marching skies
Full of sea air and heart's delighted distance;
Thick blue farm skies storming thick green fields,
Wide brown earth scapes, and bent men. God's skies—
What both men saw but never sang nor painted.

Debussy saw nothing, then wisp, white handful,
Swell, billow, cloud, clouds, tossing alert daylight;
He wrote the voyage from an inner island.
Van Gogh fought Christians for Christ's sake
And plotted his yellow day, marshes of violence,
And hell's bowl of heaven in Jesus' sweet name.

Both men sang and painted only one sky
And one people: God is both sailor and peasant,
Cloud and furrow, sea and farm, joy and ache.
Debussy gauged God over waves; Van Gogh by rows.
One felt thin winds, the other torrents.

Delighted God posed at every corner.

—Arnold Kenseth*

*Mr. Kenseth is minister in Amherst, Mass.

ANOTHER CONGREGATIONALIST LOOKS AT WORSHIP

by KENNETH A. COATES*

Real worship must be "in spirit and in truth."

IN THE SPRING 1959 ISSUE of this QUARTERLY, Mrs. Elinor Bunn Thompson writes compellingly of the need of Congregationalists to rediscover worship. The burden of her article is that we need to move much more toward liturgical worship. Her contention is that we have lost the sense of the "holy," that "people plod mechanically through nondescript and fragmented services, suffering the 'preliminaries' to get to the sermon."

This Congregationalist has no quarrel with much that Mrs. Thompson says, but he does have serious doubts as to whether more liturgy is necessarily going to solve the problem of reality in Protestant worship.

Why does Mrs. Thompson assume that there is no "sense of God" in a traditional Congregational service? Look at the history of our movement. Our forefathers broke away from the practices of the Church of England, desiring to hear the "pure Word of God," which had gotten lost in the intricacies of Established Church worship. They suffered grievously for doing this, but they considered the "pure Word" worth all the suffering. Their services were plain, and the sermon was central, and in the colonies, at least, quite long. Does this mean that they had no sense of God's presence in their worship? It is hard to judge inner feelings of people long dead, but the fact that they would endure exile, prison, even death; that they would dare the rigors of the New England wilderness, is strong evidence that they had a real sense of God, much more vital than they had ever had in the liturgical Church of England.

Eighteenth and nineteenth century Congregationalists in America continued the ways of their fathers in worship, though somewhat less rigorously. Certainly the sermon was still central. But again, was there no presence of God here? If we "know them by their fruits," there must have been, for these are the generations that spread our Churches across the land. Look in our Year Book at the number of Churches founded in the 19th century—these people had an evangelistic passion! These are the generations that planted and nurtured colleges, that began the American Board, that sent home missionaries to the western frontier, that sent dedicated teachers across the Mason-Dixon line after the Civil War, to bring education to emancipated slaves. A look at our Congregational history raises some serious doubts for this writer, whether a lack of liturgy necessarily means a loss of the sense of God.

THEN CONSIDER THE religious situation today. The most vibrant contemporary religious movement is the Pentecostal movement, whose services are as far from ordered liturgy as you can get. Henry P. Van Dusen calls it the "third force" in the religious world today. Criticize their worship as you will, the fact is that they have a strong sense of God in their services. Some ten years ago Douglas Horton told our polity class at Union Theological

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Seminary of being in a little western town on Sunday, and having no place to worship but a small, bare, Pentecostal chapel, with an ex-cowboy preacher. He said that when they knelt for prayer he truly felt God's presence there.

And what about the Quakers? With no symbols or outward sacraments, with bare places of prayer, they have worship of great power, which produces saints like Rufus Jones, and dedicated ministries such as that of their Service Committee. Their worship is far from traditional liturgy, yet it seems to bring a real sense of God.

THEN LET ME ADD a word of personal testimony. Through the years I have shared in a number of services with Episcopalians. Without disparaging their sincerity, I must say that for me, formal prayers and liturgical acts, for all of their symbolism, beauty of language, and historical background, lack reality. I find it much easier to sense God's presence in one of our traditional Congregational services. This is, no doubt, because of my background, and I do not mean to say that other ways of worship are false, but only that more liturgy is not necessarily the way to a truer sense of God or of the "holy."

No, the lost dimension of corporate worship will not be recovered simply by turning to historic liturgies, though we may profit by using some of the ancient forms. Nor will it be recovered simply by better teaching about the sacraments, though this is important. Real worship must be "in spirit and truth," regardless of form, and our problem is how to recover this "spirit and truth."

I MAKE TWO SUGGESTIONS:

First, let there be sincere, honest preaching, divine truth conveyed through personality. Let the preacher speak of his deep religious convictions without fear or compromise. This presupposes that the minister is a man of God, for whom prayer and study and Christian life are a reality. The greatest experience of worship I have ever had came in a service at our Western Pastors' School, when Nels Ferre spoke simply and humbly about prayer. I do not mean that the sermon is everything, but it is vital to our reformed Protestant worship, and for all the frailty of the preacher, no amount of symbolism or beautiful prayers from the historical treasury of Christian worship will take its place.

Second, let preacher and layman alike try to live their faith in the world; make sacrifices and even suffer for their convictions. I'm convinced that this was the secret of the reality of our forefathers' worship; they had made a fearsome choice for Christ, regardless of the cost. Having made such a sacrifice, no wonder God was real to them in worship! Here, it seems to me, is the promise of the new laymen's movements in the Church, helping men and women to show forth their faith in daily work. Here is the importance of the new emphasis on stewardship, the using of all that we have as a trust from God, and the expression of our gratitude in our giving. It is as we give ourselves in Christian living, accepting its difficulties and sacrifices, that God becomes real to us, in corporate worship as well as in private prayer.

THE STUDY AND ADOPTION OF AN ORDER OF WORSHIP

by HARLAND G. LEWIS*

"The reading of God's Word and the exposition of God's Word are a unit."

WHEN I CAME to be the new Pastor of the First Church of Christ, Congregational, of Farmington, Connecticut, in March of 1958, I succeeded an interim Minister. The Order of Worship which the congregation had used for some years had been altered during that interim. Just prior to my coming, the Board of Deacons made some hasty changes, restoring the Order of Worship in some degree to what it had been during the ministry of their former Pastor. Therefore, I entered the situation in which the form and shape of Morning Worship was very fluid. There had been no deep or basic consideration of the great traditions of the reformed churches, of the basic structure of Christian worship, and no study or use of the increasing literature in the field of worship and the history of worship.

It seemed that this matter rested in the hands of the Board of Deacons who were here, as in most Congregational Churches, entrusted with the ordering and the oversight of Morning Worship. I presented the matter to them and said that it seemed a proper time for us to make a basic study of the matter and to prepare ourselves for a deeply informed approach to this central act of our Church. A sub-Committee of the Board of Deacons was appointed for this purpose and requested to report back when it had completed its study and had recommendations to make.

This sub-Committee with which I was invited to meet, proceeded to consider the resources available in this field and copies of the following books were ordered and made available to each of the members for their perusal:

Maxwell: "Concerning Worship"

Abba: "Principles of Christian Worship"

Davies: "Christian Worship"

Huxtable, Marsh, Micklem & Todd: "A Book of Public Worship, compiled for the use of British Congregationalists."

In addition to this we wrote to the Congregational Library in Boston and obtained a complete Bibliography of the resources available there, and compiled a file of the issues of the "Bulletin" of the Congregational Library in which there have been useful articles in this field, especially of historical significance. In addition to that, we wrote a number of Churches which we knew had made some significant study of their order and form of worship, and we enlisted the help of Seminary professors in this field.

THE COMMITTEE MET FOR a period of almost six months, doing its reading, making its notes, and hewing out a substantial context in which it would make its final decisions.

We were deeply struck with the inconsistency, awkwardness, and patchwork nature of the order of worship which had grown up for our use. It followed no basic structural pattern and had little to recommend it from the great tradition of Christian worship. We began to see that the separation of the reading of Scripture from the Sermon by a number of unrelated items such as Announcements, Hymn, Anthem, and Offertory, separated two things which belonged together. The reading of God's Word and the exposition of God's Word in Sermon were a unit and belonged as closely together as they could be placed. We felt that the response to the action of the word of God

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and its exposition resided in the Offering and the Prayer and these two items belong together, following the Sermon as a unit.

We began to see that the Lord's Supper should not be separated from the Offering. Whereas in the early Church the offering may have been in the form of gifts of food, which were shared at the Lord's Table and then distributed to the needy, the present symbolic use of money has destroyed the true and essential meaning of the Offering. In many Churches it is little more than a collection of money to pay the Church bills. So the Committee on Worship decided that instead of following our custom of having Communion once every three months, the Lord's Supper should be observed on the first Sunday of each month and should be closely integrated with the reception of the morning offering. Thus, the liturgy of the Word, or, as Maxwell calls it—"the liturgy of the synagogue"—centering in the reading and exposition of God's Word is followed by the liturgy of the Upper Room. Herein is celebrated God's coming to us in Christ and our response to this gracious and saving act in the Offering. Then follow the Prayers of Thanksgiving, Intercession and Dedication. When the action of God's Word and the gathering about the Lord's Table have re-emphasized and shaped once again the Church, then the Church can pray for itself, and for others, and can really pray that it be used in the service of God on earth.

SIX MONTHS OF STUDY and clarification of this kind of thinking, here briefly reviewed, resulted in the shaping of an Order of Service which was then submitted to the Board of Deacons, discussed thoroughly for two meetings and then adopted. On the Sunday preceding the beginning of Lent in 1959 the new service was presented to the congregation on a separate Order of Worship and the Morning Sermon devoted to an explanation of its development and its meaning. On the first Sunday in Lent, 1959, the new Order of Worship was adopted and is now in use in the First Church of Christ, Congregational, in Farmington.

It has been truly amazing to find that people, even those who have not heard the explanation of the new Order from the pulpit, have realized at once the basic reasons for its shape. They have noted that the juxtaposition of Scripture and Sermon has seemed obviously proper, and the use of Old Testament and New Testament lessons and the following of a lectionary rather than the whim of the Minister has been immediately appreciated. The Offering, Lord's Supper and Prayers following the Sermon have seemed wise and right and many people have appreciated the fact that the final act of worship is prayer, concluding with the Unison Lord's Prayer.

For some it was difficult to realize that the Sermon was not the high moment of Worship. But the Congregation is coming to see that the Offering, and the Lord's Supper, and Prayer, make fitting and high conclusion to Sunday Morning Worship.

This has been a deeply informing experience for the Committee of the Board of Deacons and for the Board of Deacons itself. It has resulted in a heightened awareness and deepened participation in Sunday Morning Worship itself. I can say for myself that it has given stronger context for preaching and has produced a more sharply focused and deeply moving structure of Worship for our corporate use.

The Order of Service as finally adopted is as follows:

ORDER OF WORSHIP

The Preludes

***The Hymn of Praise**

***The Scriptural Sentences**

The Prayer of Invocation

The General Confession (*in unison*)

Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus, our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy Holy Name. Amen.

The Assurance of Forgiveness **Choral Amen**

(*The Sacrament of Baptism at this point when desired*)

***The Psalter**

***The Gloria Patri**

The Old Testament Lesson

The Anthem

The New Testament Lesson

***A Hymn**

The Prayer for Illumination

The Sermon

The Offertory

***The Doxology** (*sung as the Offering is presented by the Ushers*)

(*The Sacrament of The Lord's Supper when desired*)

The Prayers of Thanksgiving, Intercession, and Dedication

The Lord's Prayer (*in unison*) **Choral response**

***The Recessional Hymn**

The Benediction **Choral response**

The Postlude

(*the people standing)

A SERVICE OF WELCOME AND RECOGNITION

(For persons received into Ministerial Standing of some kind during the past year by the Vermont Congregational Conference)

The Statement: God by His Holy Spirit calls men and women to serve Him according to the gifts bestowed upon them, that they should make known the riches of Christ. We now publicly recognize the call of certain ones to the work of the Christian ministry in this Conference, or to the preparation for this ministry. As they present themselves, receive them in Christian sincerity, and support and sustain them with your loyalty and prayers, that they may serve faithfully and to the glory of God.

(The names of those given the standing of "Lay Preacher," of "In Care of Conference," and of "Licensure" are read in turn, and those present come forward.)

To The Lay Preachers:

Question: Will you strive earnestly to preach the gospel of Christ and minister worthily where you may be asked to serve, abiding by the rules of this Conference relative to the status which you have been granted?

Answer: I will.

To Those in Care of Conference:

Question: Believing yourself called to the office of the Christian Ministry, do you desire to be received by the Conference as a candidate in the care and fellowship of this Conference?

Answer: I do.

To Those Granted Licensure:

Question: Will you, trusting in Him who has called you to His ministry, promise to be faithful in making full preparation for it, being diligent in prayer, in the reading of the Holy Scriptures, and in such studies and devotions as may increase your knowledge of God and your service in His Kingdom?

Answer: I will.

Prayer (by the leader):

Almighty and eternal God, graciously accept these Thy servants as in humility and faith they present and dedicate themselves in Thy service. So guide them through the Holy Spirit that they may be worthy of their calling and, being enriched in grace, learning and experience, enter ever more fully into the good work to which Thou hast called them. Lead and bless them, through Jesus Christ our Lord. Amen.

The Charge (by the leader):

As you continue your preparation for the ministry we charge you to learn and know the will of God as taught in the Scriptures and in other sources of truth, to walk in the ways of the Lord known or to be made known to us, and to live near to God and to man, through the fellowship of Christ.

(The names of those granted full ministerial standing during the past year are read, and those present come forward.)

The Examination Before the Conference:

To Those Who Have Been Granted Full Ministerial Standing:

Question: Will you faithfully strive to discharge the duties of a Christian pastor and teacher, being careful always to conduct yourself as becomes a minister of the gospel of Christ?

Answer: I will.

Question: Do you accept the faith and order of the Congregational Christian Churches, and promise to be loyal to this fellowship as a fruitful branch of the Church Universal, while cherishing brotherly love toward all faithful followers of Christ?

Answer: I do.

The Examination of the Conference (all present stand):

Question: Brethren and members of this Conference, will you receive these persons as servants and fellow-laborers in the gospel of Christ, and as ministers of this Conference, and promise to encourage and support them in their sacred work, laboring with them in faith and prayer for the welfare of man and to the glory of God?

Answer: We will.

Prayer (by the leader):

Almighty and eternal God, who dost govern all things and from whom the Church receives in every age its commission and its task, send thy Holy Spirit upon these persons whom now we welcome to the ministry of this Conference. May they be worthy stewards of the riches of thy gospel and devoted pastors to the flocks given into their care. Sanction with the seal of thine own spirit what we undertake this day, giving to these thy ministers steadfastness and joy in the service of thy kingdom, and to thy whole Church the diligence and dedication of those who are called into discipleship to Jesus Christ, in whose name we offer our prayer. Amen.

The Charge (by the leader): Beloved in the Lord, we charge you: Be pastors and shepherds of the flock of Christ. Be teachers and preachers of the riches of the gospel. Be servants and leaders of your people. Be ambassadors and stewards of the Almighty God. You are only human, but you are persons on whom God has laid His hand. Go, therefore, remembering the blessedness of your call, the greatness of your cause, the urgency of your mission.

The Right Hand of Fellowship (*the officiating minister shakes hands with those received*): Thus does the Conference welcome you and give to you the right hand of Christian fellowship, in the hope that we may love one another as Christ has loved us.

The Commendation: May the Lord guide and direct your way. May He confirm you in the faith, freedom and fellowship of all true disciples. Amen.

Hymn: Blest Be the Tie That Binds (one verse).

LITANY OF DEDICATION AND ACT OF INSTALLATION*

(*The people standing*)

Chairman: O God our Father, before whom stand the living and the dead, who ha called thy people into one body that they might be led by thy spirit;
For thy Church Universal, for thy prophets, apostles, and saints, and th whole company of those who seek to know and to do thy will;

People: We praise thee, O Lord.

Chairman: For our fathers before us, who worshipped here, and whose memory sti lights the way we go;

People: We praise thee, O Lord.

Chairman: For this church and its ministry in this place, for its teachings, and for th faith that sustains it;

People: We praise thee, O Lord.

Chairman: Acknowledging thy presence, O God, we have by common agreement calle Ralph Norman Helverson to be our minister;

People: And in this moment of solemn dedication before thee, we do now insta him as the minister of this Church and Parish, promising to walk with hi in the unity of the spirit, in the bond of peace, in all thy ways, known to be made known to us.

Minister: Trusting not in my own strength, O God, but in thy sustaining power, accept this office, and declare that I will discharge it with my whole hea and mind, in the unity of the spirit and in the bond of peace, as I shall fin grace and strength so to do.

Unison: In the love of truth, and in the spirit of Jesus, we unite for the worship o God and the service of man.

Chairman: Be with us now, as with our fathers, and keep us in thy governance; guid us in thy wisdom, chasten us in thy love, and renew us in thy grace;

People: We beseech thee to hear us, O God.

Chairman: Draw us together, we pray thee, in thy peace; make us one body joined Christian love; and enable us to reach out in understanding to men of faiths everywhere.

People: We beseech thee to hear us, O God.

Chairman: Help us to renew our church and keep it steadfast in thy service, that th world may not overcome it, but rather that it may redeem the world;

People: And for this end we give ourselves to this church, to one another, and t thee.

Unison: (*sung*) Now unto the king eternal, immortal, invisible, the only wise God, be hono and glory, for ever and ever. Amen.

**The above act of Installation was used at the First Unitarian Church, Cambridge, Mass. With th Moderator officiating as Chairman it would be appropriate for use among our churches. The idea of th covenant of installation as a prayer is significant and valid.*

ASSOCIATES IN READING

CHAIRMAN'S PARAGRAPH

The Associates in Reading are adopting a new look in presenting their spring list of recommended books. The books are listed by category. Every book named is considered worth while for a minister's reading; one book in each category is chosen by ballot to head the list. This is one of several suggestions coming out of a thorough discussion by both the Associates and the Commission on the Ministry of the General Council as a result of a questionnaire sent to the Conference Chairmen of the Committees on the Ministry. Your Chairman appreciates the helpful responses which came from the questionnaire.

Several other suggestions are being worked on and will be reported with our fall book list. Two states have offered to try pilot projects in seeking to stimulate greater reading by the ministers in this day of ever increasing activity and busyness. The Associates are anxious for suggestions which may help in the task of maintaining in our churches a "learned ministry." We suspect this early designation came as much from the fact that the parish minister remained a student throughout his days as it did from the fact that he graduated from Cambridge or Harvard or Yale.

The Congregational Library of Boston has a special shelf of the selections of the Associates. The Pilgrim Press lists the selections and gives a discount to ministers buying for their own library.

BOOK REVIEWS

Philosophy

Chance and Providence, William G. Pollard, Scribners, $3.50.

This book deals with the ever pertinent question of the relationship between science and religion. The author can well look upon it with a balanced view, for he is both a physicist and an ordained clergyman.

The logical relationship which he finds between the realm of nature and the nature of man owes much, as he acknowledges, to Martin Buber's *I AND THOU*. For an understanding of the two worlds of reality the latter would be excellent complementary reading.

The minister today must be conversant with his laymen in the area where more of them are working. They are studying increasingly in theology; the minister ought to know more of the nature of science. This book is heartily recommended for summer reading.

Irrational Man, William Barrett, Doubleday Anchor, $5.00.

One of the most readable—and trustworthy books on existentialism. Barrett discusses contemporary literature and art, then deals with the leading philosophers of this movement.

Theology

The Doctrine of Creation, Church Dogmatics III/1, Karl Barth, T. & T. Clark approximately $6.50.

None can deny the impact of this man on contemporary thought. Th volume follows upon those already translated on the Doctrine of God, an precedes a later section published last year on the Doctrine of Reconciliatio Here Barth discusses "Faith in God as Creator," "Creation and Covenant," and "The Yes of God the Creator." Creation is an article of faith and n of reason: here Barth affirms a standpoint held since Thomas Aquinas. B creation also is a kind of model of the covenant of grace. And creation God's affirmation: it is good, it does not "merely" exist, it was intended b God, and it is justified by God. The whole doctrine is to be viewed in th light of Jesus Christ, and looks to its completion in the doctrine of man which follows it in Barth's system.

The Reality of the Church, Claude Welch, Scribner, $3.95.

This book is described by Mr. Welch as an essay in the ontology o the church; his chief emphases, therefore, are upon the Christological bas of the doctrine of the church and upon the relation of the reality of th church to the structures of the world.

Biblical Studies

An Introduction to The Theology of the New Testament, Alan Richardson Harper, $5.00.

Alan Richardson, Professor of Christian Theology at the University o Nottingham, author of such books as "Christian Apologetics," "Preface t Bible Study," here offers a balanced and thorough study of New Testame Theological thought, fully in tune with modern critical work. He maintain that Jesus himself is the source of the reinterpretation of the Old Testame idea of salvation, rather than St. Paul.

A book like this is important in every minister's library. We cann preach sound biblical sermons without understanding the biblical concep These are clarified and explained in thoroughgoing manner, in felicito language, and in consideration of the entire biblical teaching. The co pleteness of the book is extraordinary, and a full index of subjects and scripture passages makes it a ready, as well as readable, reference book.

Reflections on The Psalms, C. S. Lewis, Harcourt, Brace and Co. (1958), $3.5

These "reflections" are full of helpful insights. Particularly interestin are the contrasts between Old Testament, Greek and New Testament ap proaches to God and man's understanding of him.

Christian Education

The Dynamics of Christian Education, Iris V. Cully, Westminster, $3.75.

Mrs. Cully has written a basic book for those people interested in the direction Christian Education must move if it is to succeed in its task of carrying the dynamic message of the church to people in our contemporary world. Her purpose "is to elucidate an understanding of the Christian faith that can be relevant to growing children within the church, to develop methods by which their faith can be communicated to children and by them, and to point to ways in which future curricular materials might incorporate such insights." She has succeeded admirably. This should be read by ministers and all church school teachers.

Sociology

Creeds In Competition, Leo Pfeffer, Harper & Bros., $3.00.

This remarkable book addresses itself to the fundamental question, "What are the loyalties to which men give themselves?" Dr. Pfeffer ably presents some of the emotionally charged issues of our time, including censorship, Zionism, planned parenthood, private schools, etc.

Dr. Pfeffer discusses the Catholic, Protestant and Jewish points of view on these questions. In giving the theological perspectives which these groups bring to bear on these, he shows why differing attitudes are inevitable. Dr. Pfeffer is perceptive in his analysis. Surprisingly enough, in spite of their divergences, Protestants do have a point of view.

This is an informative, timely, relevant, illuminating book.

The Coming of the New Deal, Arthur M. Schlesinger, Jr., Houghton Mifflin Co., $6.75.

This book, written in fascinating style, is indispensable in understanding the all-encompassing revolution of our time. Here are the roots of the contemporary scene laid bare.

Pastoral Care

The Creative Years, Reuel L. Howe, Seabury Press, $3.50.

Few books coming before the Associates in Reading have had the enthusiastic endorsement which this one received. Written by the director of the Episcopal Institute for Advanced Pastoral Studies, it stands at the top of books in the field of pastoral counselling.

It deals with the years between the completion of education and retirement; in particular it looks at the work-a-day world where after a few years jobs and even home life can be smothered by a stale familiarity. One's marriage, teen-age children, love and hate are dealt with realistically against the background of Christian idealism.

A Theology of the Laity, Hendrik, Draemer, The Westminster Press (1958), $3.00.

The church should not merely "use" the layman but should have a sound theological understanding of his significance and function as "servant" and "minister" to the world.

Literature

Life of Evelyn Underhill, Margaret Cropper, Harper, $3.75.

The element of mysticism seems strangely missing in contemporar religious thought. And most ministers find the daily chores of running parish so time consuming as to preclude much study in this field. More the pity. Evelyn Underhill's books on MYSTICISM and WORSHIP remai classics. A biography of her, therefore, is always timely. The author was close friend. She writes with clarity and sympathetic understanding of Mis Underhill's religious experience out of which came her books. Her religiou convictioins did not come easily. Her deliberation on Roman Catholicis makes discerning reading; one has a feeling at the end that here is spiritua maturity. One suspects this book would fill an empty niche in the library c many ministers.

J. B., A Play in Verse, Archibald MacLeish, Houghton Mifflin, $3.50.

A leading American poet has written a fascinating play in a ver modern idiom on the book of Job on the theme, "Does a Man Serve Go for Naught?"

A PRAYER WITH ONE WHO IS DYING

Grant us the art of confidence, O Lord, that we may not be afraid to live or afraid to die; but both in living and in dying, give us the grace to put our trust in thy merciful love, which is revealed to us through Jesus Christ, thy Son, our Savior. Amen.

—Arthur W. Shaw*

*Mr. Shaw is minister in Baldwinville, Mass.

Fathers and Brethren

How many times a month does somebody come up to you and say, "What shall I call you?"

You respond with, "Call me anything you want to except late for breakfast."

But the questioner is invariably persistent, "What shall I call you? Are you a *Reverend* or a *Doctor?*"

When this happens maybe you will want to respond something like this: "I am both a 'Reverend' and a 'Doctor,' but if you don't mind you may call me *Mister!*"

Reverend is the most important title in a minister's life because it is the badge of his ordination. But until recently it was never used as a "calling" title in the second person. Its usage was limited to the third person. It was the title for the telephone directory, the church stationery and bulletin board, for lists of names where it is important to know which ones are ministers, and for formal introductions where the full name is recited.

The only other title with the same grammatical usage as *Reverend* is *Honorable*. A member of the upper house of Congress is "The Honorable John Doe," but you don't *call* him "Honorable Doe." You *call* him Mr. Doe or Senator Doe. So with the Reverend Richard Roe, he would probably like to be *called* Mr. Roe, or Pastor Roe, but not Reverend Roe.

Doctor is something else. Anybody who has been awarded a doctorate by an accredited college, university or seminary has a perfect right to encourage people to call him "Doctor" if he so desires. I am not convinced that there is any more mediocrity hidden under the camouflage of the *honoris causa* kind than of the so-called "earned" variety. (Are *all* honorary degrees un-earned?)

But many ministers gag with good reason when the title *Doctor* is used as if it were a sort of second blessing type ordination like "canon" or "monsignor." The question referred to above is often phrased, "Are you a *Doctor* or *only* a *Reverend?*" (horse collar or *only* dog collar?).

This makes as much sense as if one were to ask an athlete, "Are you a catcher or only a halfback?" The two titles have no relation to one another. One is conferred by the Church, the other by a school. One is a recognition of Scriptural spiritual gifts; the other a recognition of intellectual accomplishment. You *can* have either one without the other, and it should never be assumed that one includes the other. Specifically, the Doctor of Divinity has been conferred upon several laymen, and often with good reason.

The popular impression that "Doctor" includes "Reverend" is encouraged by the widespread practice of listing Church Committees, participants in services, and faculties, using the title "Reverend" only for those ministers who do not have doctorates, and the title "Doctor" without "Reverend" for ministers who are Doctors. This is an insult to the former because it implies that their ordination is somehow second rate, and a slap at the latter because it implies that since they have become Doctors their ordination is no longer important. Whenever the names of ministers are listed in print, if the title "Reverend" is used for one it should be used for all. If the occasion is academic enough to make "Doctor" relevant it can be added as desired (The Rev. Richard Roe, D.D.).

Any who think this point is overplayed are invited to read the words of Matthew 23:8 and 9 recalling that *Rabbi, teacher,* and *doctor* are interchangeable words.

When our Chief Executive moved to the White House he was no longer called *General* Eisenhower, Supreme Commander of NATO, or *Doctor* Eisenhower, President of Columbia. He became *Mister* President. What is good enough for him should be good enough for us.

Fraternally yours,

Nathanael M. Guptill

Charles Holbrook Library
Pacific School of Religion
1798 Scenic Avenue
Berkeley 9, California